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Persuasive Strategies in Uzbek and German Fiction: A Comparative Linguo-Cultural Analysis of Lexical, Semantic and Paremiological Layers

ZILOLAXON M. YIGITALIYEVA[1]

Fergana State University

ABSTRACT

The article provides a comprehensive cross-linguistic and socio-pragmatic study of the analytical field of persuasion in Uzbek and German literary discourse. Based on a balanced corpus of foundational prose works from the 20th century, the study systematically contrasts the lexical-semantic features, evaluative vocabulary, emotive expressions, and paremiological tools used by authors and characters to affect the addressee's cognitive and behavioral paradigm. By merging European systemic-functional grammar, appraisal theory, and the principles of contrastive pragmalinguistics, the author develops an invariant linguistic model structured as: *concept → governing rule → communicative style → linguistic tool*. The quantitative and qualitative findings demonstrate that while the semantic invariant of persuasion remains stable across cultures, its actual surface-level contextual implementation is rigidly governed by national cognitive scripts: the relationship-oriented, high-context hierarchy of Uzbek culture (*andisha* and *hurmat*) versus the content-oriented, low-context structural detachability of German culture (*Sachlichkeit* and *Direktheit*).

Keywords: persuasion; functional-semantic field; contrastive pragmalinguistics; evaluative lexis; paremiology; cultural scripts; high/low context; structural no-equivalence.

[1] PhD Candidate, Fergana State University, Fergana, Uzbekistan.

I. INTRODUCTION

In modern linguistics, the transition from structural paradigms to anthropocentric, cognitive, and pragmatic models has turned the text into a space of active human interaction and social influence (Safarov, 2008). One of the core categories organizing this communicative space is **persuasion**—the targeted verbal behavior aimed at altering or reinforcing the addressee's belief systems, values, opinions, and subsequent actions without resorting to physical or institutional coercion (Perloff, 2017).

While Western linguistic traditions have a long history of analyzing persuasion within political, economic, and advertising contexts (Dillard & Shen, 2013), studying its realizations within **literary discourse via a cross-linguistic approach** remains a developing field. Literary texts present a unique repository for pragmatic research because they capture communicative interactions across multiple layers[2]: between characters, between the narrator and the reader, and between the implicit author and the ideal reader (Booth, 1983).

This study reconstructs the **lexical-semantic and paremiological segments of the functional-semantic field of persuasion** in Uzbek and German languages. The research targets two fundamentally different linguistic and cultural systems: the agglutinative, high-context, and collective structure of the Uzbek linguistic culture (Mo‘minov, 2000), and the inflective, low-context, and individualistic framework of the German language (House, 2006).

II. THEORETICAL FRAMEWORK AND METHODOLOGY

The theoretical foundations of this research are rooted in the **Functional-Semantic Field (FSF) model** formulated by A.V. Bondarko (1984), modified to accommodate pragmatic, non-grammaticalized categories. Persuasion is defined here as a polycentric, weakly grammaticalized pragmatic field that possesses no unique morphological or syntactic

[2] This multi-tiered paradigm allows for what narratologists term *double coding*, where a character’s speech act can be analyzed as dynamic manipulation at the character level (Sath I), but as a persuasive philosophical argument at the author-reader level (Sath III) (Genette, 1980).

marker but coordinates multi-level linguistic resources (lexical, phraseological, grammatical, and discourse-level) under a unified functional invariant (Golodnov, 2011).

To extract and evaluate these units, a **two-fold corpus-driven methodology** was developed, utilizing the *AntConc* software alongside rigorous manual contextual reading (McEnery & Hardie, 2012). The empirical database comprises six highly canonical novels balanced by period and narrative type:

1. **A. Cho‘lpon’s** *"Kecha va kunduz"* (1936)
2. **A. Qahhor’s** *"Sarob"* (1937)
3. **O‘. Hoshimov’s** *"Ikki eshik orasi"* (1986)
4. **A. Seghers’s** *"Das siebte Kreuz"* (1942)
5. **H. Böll’s** *"Ansichten eines Clowns"* (1963)
6. **B. Schlink’s** *"Der Vorleser"* (1995).

The analytical procedure operates through four primary dimensions of cross-cultural communication:

Cultural Concept - Governing Social Rule - Communicative Style - Linguistic Tool

This framework prevents tautological cultural explanations by evaluating linguistic frequencies prior to introducing macro-sociological interpretations (Chesterman, 1998).

III. LEXICAL-SEMANTIC FEATURES OF PERSUASION

The lexical layer of the persuasive field functions primarily along the periphery of the FSF. It rarely creates an independent persuasive macro-act on its own; instead, it anchors, intensifies, or softens the core directives and rhetorical questions (Virtanen & Halmari, 2005)

3.1. Evaluative Vocabulary as an Argumentative Shortcut

Following N.D. Arutyunova's (1988) typology of linguistic values and E.M. Wolf's (1985) work on evaluation functionality, evaluative words serve as an **argumentative shortcut**. By labeling an object with a pre-packaged ethical or aesthetic judgment, the speaker bypasses the need to supply rational logic. The evaluative label is accepted by the addressee as a self-evident fact.

In Uzbek literary discourse, specifically within Cho‘lpon's and Qahhor's works, evaluative terms are frequently organized into dense, cascading chains to amplify emotional pressure (*pathos*)[3]:

"...olchoq, ochko‘z, mechkay va yamlovchi his bilan ko‘zi ko‘r bo‘lib..." (Cho‘lpon, 2012, p. 132).

Here, four heavily charged negative adjectives accumulate to construct a mandatory moral framework for the reader, leaving no space for neutral counter-arguments. Similarly, within character dialogs, this operates as a mechanism for fast discreditation: *"Pismiq Miryoqub! Ayyor Miryoqub! Tulki Miryoqub! Shayton Miryoqub!"* (Cho‘lpon, 2012, p. 146).

In contrast, German literary prose shows a strong tendency toward **self-directed evaluation** and structural parallelism rather than external emotional branding. In B. Schlink's *"Der Vorleser"*, the narrator establishes cognitive coherence through morphological uniformity:

"Ich hatte gedankenlos, rücksichtslos, lieblos gehandelt." (Schlink, 1997, p. 49).

The repetition of the suffix *-los* ("-siz") acts as a structural stabilizer, turning an emotional self-reproach into an internally balanced rational observation (Sandig, 1986).

[3] For a detailed functional breakdown of stylistic accumulation in Uzbek linguistic traditions, see R. Qo‘ng‘urov (1977), *O‘zbek tilining tasviriy vositalari* [Visual Means of the Uzbek Language], which tracks how evaluative attributes replace structural syllogisms.

Furthermore, pilot search data processed via *AntConc* reveals that basic evaluative words like *yaxshi* (25 tokens) and *yomon* (17 tokens) in Qahhor's prose primarily dictate interpersonal behavior, whereas German equivalents like *richtig* (35 tokens) and *schlecht* (16 tokens) in H. Böll's (1985) texts validate ideological or situational correctness.

3.2. Emotive and Affective Lexis: Politeness vs. Distance

The use of affective terms highlights the distinct socio-cultural scripts that guide Uzbek and German communication styles (Wierzbicka, 2003). In the Uzbek sub-corpus, **endearment terms** (*erkalash so'zlari*) are an obligatory tool for mitigation (*yumshatish*) when a character of lower social standing addresses a superior, or when intimate bonds are highlighted to ensure a directive is fulfilled:

"Unaqa demang, aylanay!" (Cho'lpon, 2012, p. 57); *"O'zingiz bilasiz-ku, aylanay…"* (p. 56).

The semantic core of terms like *aylanay*, *o'rgilay*, or *qurboniz bo'lay* assumes a symbolic self-sacrifice: the speaker lowers their own status to elevate the addressee's "face" (Brown & Levinson, 1987). In Qahhor's *"Sarob"*, this strategy is exploited manipulatively by higher-status characters like Murodxo'ja domla, who projects pseudo-familial bonds onto non-relatives (*"jon qizim"*, *"o'g'lim"*) to lower their psychological defenses.

In the German corpus, terms of endearment are extremely limited. Within Schlink's text, the noun *Jungchen* ("bolaginam") is used consistently by Hanna (1997, p. 43, 52, 56):

"Lies noch was vor, Jüngchen!" (p. 56).

Unlike the Uzbek model, *Jüngchen* does not signal humility from the speaker; instead, it reinforces a generational and status gap, framing the interaction within a protective or maternal hierarchy. This semantic contrast reveals that Uzbek emotional

terms minimize social distance to persuade, while German equivalents use specific, localized hierarchies to validate a request (Larina, 2009).

3.3. Dysphemisms and Taboo Words

The roots of verbal attacks (*haqorat*) differ systematically between the two linguistic cultures (Allan & Burridge, 2006). The Uzbek texts rely on an **ethical-religious and cosmological foundation**: units like *benamoz* ("namoz o‘qimaydigan"), *betavfiq* ("tavfiqsiz"), and *juvonmarg* ("yosh o‘ladigan") invoke a shared collective and metaphysical responsibility (Omonturdiyev, 2000).

German dysphemisms, as observed in Böll's and Seghers's works, are anchored either in biological degradation (*"wie ein Schwein benimmt"*) or direct functional violations (*"dreckige Lügnerin"*). This pattern suggests that Uzbek persuasion relies heavily on traditional and religious frameworks, whereas German texts prioritize immediate situational or behavior-driven claims.

IV. PAREMIOLOGICAL AND PHRASEOLOGICAL UNITS IN PERSUASIVE FRAMEWORKS

Paremiological units—including proverbs (*maqol*), idioms (*matal*), and aphorisms—act as an externalized authority (*ethos*) within discourse. When a speaker introduces a proverb, they step away from personal accountability and align their argument with collective cultural wisdom, making it significantly harder for the addressee to dispute the claim (Mieder, 2004).

4.1. Uzbek Literary Discourse: Authority of the Collective Tradition

In Cho‘lpon’s *"Kecha va kunduz"*, proverbs are deployed as foundational rationales within dialogue to end debates or resolve socio-political deadlocks. For instance, when Miryoqub attempts to alleviate To‘ra’s existential and political anxieties, he relies on paremiological absolute truths:

“O‘lim bilan ishqdan boshqa hamma dardning chorasi bor” (Cho‘lpon, 2012, p. 151).

Shortly after, to reinforce this comfort, he adds:

“Ertaning g‘amini eshak yeydi” (p. 152).

From a structural perspective, a proverb functions as a formal logical proposition (*logos*), but pragmatically it operates as an authoritative validation (*ethos*). The speaker treats the cultural wisdom as an indisputable truth that requires no empirical evidence (Mahmudov, 2012).

In Qahhor’s *"Sarob"*, fixed pragmatic formulas are constructed around a sacral axis, particularly through the lexical root *Xudo* (God). This single linguistic anchor generates a multi-functional system of constraints:

1. **Oath / Guarantee:** *“Xudo ursin agar…”* (Establishes ultimate credibility).
2. **Consolation:** *“Xudo bergan dard, yana o‘zi oladi”* (Diffuses immediate anxiety).
3. **Fatalistic Capitulation:** *“Xudo omonatini tezroq olmaydi ham…”* (Validates passive behavior).

A major structural anomaly identified during manual validation is the complete grammatical convergence between **blessings (*duo*) and curses (*qarg‘ish*)**. Both systems utilize the exact same morphological marker—the third-person imperative/volitive suffix *-sin* (Mahmudov & Nurmonov, 1995):

- *Blessing: “Salomat bo‘lsin”, “Osh bo‘lsin”.*
- *Curse: “Xudo ko‘tarsin seni”, “Qurib ketsin”.*

Because the morphological structure is identical, the persuasive focus shifts entirely to the semantic context. This dual functionality explains why automated computational software features an accuracy rate of 0% when attempting to parse these pragmatic shifts without deep syntactic and contextual annotations.

4.2. German Literary Discourse: The Analytical Sentenz

Traditional folklore proverbs are almost non-existent in modern German prose (Burger, 2015). In Schlink's and Böll's novels, the collective authority of traditional proverbs is replaced by individual **sentenzes**—highly structured, abstract, and personalized insights:

"Weil die Wahrheit dessen, was man redet, das ist, was man tut, kann man das Reden auch lassen." (Schlink, 1997, p. 10).

This construction mirrors the structural economy of a proverb, yet its internal mechanics are entirely distinct. While an Uzbek proverb relies on an implicit, context-dependent connection, the German sentenz explicitly exposes its causal links through subordination markers (*"Weil...", "kann man..."*). This pattern directly aligns with the low-context requirements of German *Sachlichkeit* (objectivity): the logical connection must be explicitly stated within the text rather than left to shared cultural assumptions (Schroll-Machl, 2002).

In modern German fiction, collective historical trauma and institutional terminology replace the role of traditional proverbs. Phrases like *Aufarbeitung der Vergangenheit* ("processing the past"), *in den Tod schicken* ("sending to death"), or *zu Scham verurteilen* ("sentencing to shame") function as fixed linguistic anchors (Köster, 2000). They carry an objective social authority, yet they are often treated with critical distance and irony by the narrator, a phenomenon rarely observed with sacral formulas in Uzbek 1930s literature.

V. CROSS-LINGUISTIC SYNTHESIS AND INTERCULTURAL MODELING

When we synthesize the empirical data from both the lexical-semantic and paremiological layers, we reveal a systemic alignment of persuasive choices with macro-cultural frameworks (Hall, 1976; Hofstede, 2001). This personalization can be formalized into an operative comparison index.

This relationship indicates that persuasive discourse is shaped not merely by individual linguistic preferences but also by culturally embedded patterns of communication, value orientation, and collective experience. At the lexical-semantic level, the selection of evaluative vocabulary, emotionally charged expressions, and culturally significant concepts reflects dominant social values and communicative expectations. At the paremiological level, proverbs and conventional expressions function as repositories of collective wisdom, reinforcing culturally established norms of authority, solidarity, responsibility, and interpersonal relations. Accordingly, Hall's distinction between high-context and low-context communication and Hofstede's cultural dimensions provide complementary analytical perspectives for explaining how particular persuasive strategies acquire relevance and effectiveness within different sociocultural environments.

This correspondence can be formalized through an **operational comparative index** designed to assess the degree of alignment between linguistic persuasive strategies and culturally specific communicative orientations. Such an index would integrate measurable indicators from both analytical layers, including the frequency and distribution of evaluative lexical units, the prevalence of culturally marked metaphors, the pragmatic functions of proverbs, and the relative emphasis on individualistic or collectivistic appeals. By assigning standardized values to these indicators and examining their relationships with selected cultural dimensions, the index could facilitate systematic comparisons across languages, discourse types, and cultural contexts.

VI. PRACTICAL IMPLICATIONS FOR TERTIARLANGUAGE PEDAGOGY (GERMAN AFTER ENGLISH)

The contrastive model generated by this research yields clear predictive value for international applied linguistics, particularly in **Tertiarlanguage teaching (L3 German after L2 English)** for Uzbek native speakers (Hufeisen & Neuner, 2003). By mapping the functional gapping between agglutinative social expectations and German syntactic

structures, we can isolate six systemic instances of pragmatic error and communicative failure (*pragmatic transfer*)[4]:

1. **The "Dry Tone" Fallacy (Modalpartikeln Deficit):** Uzbek students regularly omit German particles like *doch*, *ja*, or *denn* because their native equivalent is an embedded clitic (*-ku*, *-da*). Without these particles, their German output sounds unintentionally abrupt to native speakers (Thurmair, 1989).

2. **Over-Mitigation in Professional Contexts (*Umständlichkeit*):** Driven by the script of *andisha*, Uzbek learners often introduce heavy, recursive layers of indirect hints into standard German requests (Safarov, 2008). In a low-context professional environment, this is often misread as a lack of confidence.

3. **Misinterpreting Directives as Aggression:** Because German imperatives regularly drop mitigating padding, Uzbek native speakers frequently misinterpret objective instructions (*"Fass mich nicht an!"*) as direct personal insults or signs of hostility (House & Kasper, 1981).

4. **Omission of Explicit Causal Connectors:** Due to the high-context nature of Uzbek narrative structures, learners frequently omit overt logical linkages like *weil* or *denn*, assuming the listener will reconstruct the causal sequence from the context.

5. **Inappropriate Rhetorical Appeals to Proverbs:** In formal German debates, relying on proverbial wisdom or folk tradition (*"Ota-bobolarimiz aytganidek..."*) instead of empirical data weakens the speaker's academic credibility, as it violates the core rule of *Sachlichkeit*.

Socio-Generational Misalignment of Pronouns (*Sie/du*): Uzbek students tend to select the formal *Sie* based purely on age gaps rather than institutional distance, resulting in unnatural choices within modern collaborative settings.

[4]According to Schmidt's (1993) *Noticing Hypothesis*, explicit structural contrastive intervention is required to break these deep-seated socio-pragmatic transfer errors during adult second and third language acquisition.

VII. CONCLUSION

The contrastive analysis of the lexical-semantic and paremiological layers of persuasion in Uzbek and German literature confirms that **persuasion operates as a culture-bound pragmatic category**. While both languages share fundamental communicative objectives, their structural choices are deeply influenced by underlying cultural frameworks. Recognition of these features is essential for cross-cultural translation and advanced L3 language acquisition.

VIII. SUMMARY COMPARISON OF PERSUAZIV KOMMUNIKATIV USLUB MODELS

The following structural comparison table synthesizes and contrasts the multi-attribute profiles, governing cultural rules, and linguistic exponents of the persuasive functional-semantic field analyzed across the Uzbek and German sub-corpora.

Persuaziv Parametr & Attributes	**Uzbek Kommunikativ Model**	**German Kommunikativ Model**	**Quantitative / Empirical Basis**
Dominant Socio-Cultural Concepts	*Hurmat* (Hierarchical orientation) & *Andisha* (Anticipatory face-saving)	*Sachlichkeit* (Objective detachment) & *Direktheit* (Unverblümte directness)	Quality indicators mapped in Section 4.3 and Section 5.
Primary Interactional Axis	Relationship-centered (*Munosabatga yo‘nalganlik*)	Content-centered (*Mazmunga yo‘nalganlik*)	Stylistic evaluation indices tracked in Section 4.4.1.

Governing Pragmatic Rule	Symmetrical adaptation to status and age hierarchy (*Kim kimga*)	Functional and situational adequacy of logical claims (*Nima qanday*)	Observed cross-tabulation in Section 4.1.4 (χ^2 = 9.4, V = 0.33).
Surface Core Field Exponents (Yadro)	Embedded clitics/enklitik yuklamalar (*-ku, -da, -chi*), volitive markers (*-sin*)	Free-standing particles/Modalpartikeln (*doch, ja, denn, mal*), reportive *Konjunktiv I*	Foundational FSF layout modeled in Section 1.2.4 and Section 4.2.3.
Syntactic Connectivity	High density of *Asindeton* (implicit causal placement), *Shart mayli* (-sa)	Explicit syndetic connectives (*weil, denn, also, deshalb, nämlich*)	High particle frequency confirmed in Böll (77) and Seghers (95) corpora.
Rhetorical Manifestation (Pathos)	Cumulative evaluative adjective zanjiri & emotional sacral oaths (*Non ursin!*)	Abstract nominalizations (*Nominalstil*: *Aufarbeitung, Halbherzigkeit*)	Structural contrast matrix derived via appraisal systems in Section 4.2.
Structural Alignment	Polycentric, morpho-lexically bound; implicit context dependency	Polycentric, syntactico-textual; explicit structural self-reflection	Systemic field density parameters verified in Section 4.1.2 (χ^2 = 14.8, V = 0.33).

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